

# CREATION AND FORMATION.

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is a natural body and there is a spiritual body." (1 Cor. 15—35\* 38 to 44.)

The reader can never read this and not see that there is a vast difference in the resurrection of the dead. For Paul says all flesh are not the same flesh And then says there is a glory of the sun a glory of the moon and a glory of the stars and so is the resurrection of the dead.

After Paul explains the difference there is in two characters the Jew and Gentile from a bodily stand point: by the sun and moon he then speaks of the mingled people as stars. Then, that there might not be any misunderstanding, from a spiritual stand point he explains the the spiritual difference between them in the 46 v. Then to keep us from a misunderstanding of the 46 he confirms all; in the [47-48 verses].

Hence God says through Moses to the complete man: (the Jews.)

\* \* I will move them to jealousy with those which are not a people: I will provoke them to anger with a foolish nation Deut. 32 21.

In this we have the two characters the Jews who are a complete people, the Gentiles who are a people that are not a people

As we have said before, Paul confirmed this in this language.

But I say. Did not Israel know? First Moses saith I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. Rom. 10 10

Provoke you is one, and a people who is not a people is the other one.

And this Paul again so plainly designates in the following scriptures.

I say then hath God cast away his people (the Jews) God forbid.

For I am an Israelite of the seed of Abraham of the tribe of Benjamin.

God hath not cast away his people (the Jew) which he foreknew. Wot ye not what the scriptures saith of Elias? How he maketh intercession to God against Israel (the Jews saying

Lord they have killed thy prophets and digged down thine alters: and I am left alone and they seek my life But what the answer of God unto him I have reserved unto my self seven thousand men who have not bowed the knee to the image of Baal.

Even so then at this present time also there is remnant according to the election of grace.

What then Israel (Jews) hath not obtained that which he seeketh for? that is their King but the election hath obtained it [the Disciples of Christ, and the rest were blinded. [the Jews.]

According as it is written God hath given them [the Jews] the spirit of slumber eyes that they should not see, and ears that they should not hear unto this day. And David saith let their [the Jews] table be made a snare and a trap and a stumblingblock and a recompence unto him.

Let their eyes be darkened that they may not see and bow down their back always. I say then have they [the Jews] stumbled that they should fall? God forbid; but rather through their fall [the Jews] salvation is come to the Gentiles for to provoke them [the Jews] to jealousy.

Now if the fall of them [the Jews] be the riches of the world and the diminishing of them (the Jews) the riches of the Gentiles how much more their fulness. [the Jews] For I speak to you Gentiles inasmuch as I am the Apostle of the Gentiles I magnify mine office If by any means I may provoke to emulation them which are my flesh (the Jews) that I might save some of them

For if the casting away of them [the Jews] be the reconciling of the world what shall the receiving of them (Jews) be but life from the dead.

For if the first fruits be holy

[of the Jews] the lump is also holy and if the root [Christ] be holy so are the branches. [The Twelve Tribes of Israel.]

And if some of the branches (of the Jews) be broken off and thou (the Gentiles) being a wild olive tree wert grafted in among them (the Jews) and with them partake of the root (Christ) and fatness of the olive tree, [the Jews] Boast not against the branches [the Twelve Tribes of Israel.] But if thou [the Gentiles] boast thou bearest not the root [Christ] but the root (Christ) thee Thou [the Gentiles] wilt say The branches [the Jews] were broken off that I (the Gentiles) might be grafted in.

Well because of unbelief they (the Jews) were broken off and thou (the Gentiles) standest by faith, Be not highminded but fear. For if God spared not the natural branches (the Jews) take heed lest he also spare not thee [the Gentiles.] For if thou [you Gentiles] wert cut out of the olive tree which is wild by nature and wert grafted contrary to nature into a good olive tree the Jews] how much more shall these [the Jews] which be the natural branches be grafted into their own olive tree? [the Jews.] For I would not brethren that ye should be ignorant of this mystery lest ye should be wise in your own conceits that blindness in part is happened to Israel [the Jews] until the fulness of the Gentiles be come in. And so all Israel [the Jews] shall be saved as it is written. There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take away their sins As concerning the gospel they (the Jews) are enemies for your sakes but as touching the election they (the Jews) are the beloved for the fathers sake (Romans 11 ch.)

Those words in brackets are only explanitories. They are only intended to help the reader comprehend the real truths. Yet the distinction of those two

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